13:Huntingford E-4 (no date) 1953 FL:12 Masai FL:12
Agricultural Masai

In 1932 the Il-Tiamus numbered about 2,200 (2,422 according to the 1948 Census), and though they are of Masai stock, being descended from a Kaputei section called Il-Dalgin, they have admitted a variety of refugees including Kamasya, and become rather mixed. According to one Ilkiloni they had originally four villages at the south end of Lake Baringo, but two were destroyed on account of Masai and Suk raids, and some of the inhabitants, having lost all their cattle, took refuge on Kokwa Island in Lake Baringo. They are expert swimmers and possess canoes, though one Ilkiloni now owns a lorry. Their dwellings are round huts with rather high-pitched and somewhat conical thatched roofs, and walls of posts and sticks. These are crowded into two permanent villages known as "Kiyanga Kokwa" and "Kiyanga Nduga" in the Tigithi valley a few miles south of Lake Baringo; the closely packed huts almost touch each other, and the mud-walled granaries are surrounded by strong palisades.

In general the Il-Tiamus keep as close as they can to the dress and customs of the pastoral Masai; they have circumcision and manis and other ceremonies, and practise the "ime-kore" system of the pastoralists, though without the manyatta. Today they have some 180,000 acres of poor land, most of it unfit for cultivation, but they have acquired, since the establishment of British rule, some 12,000 or more head of cattle, and 30,000 goats and sheep, thus achieving in part the ambition of all Il-Oikop to become cattle people again. In the time of Thomson and Teleki, however, Kiyanga was an important station on the caravan route, and was Ilkiloni stated that they had a large extent of cultivated land. This was divided into 'shambas' (by ways of three to four miles square) which were interlaced by irrigation channels bringing water from dams across the river Tigithi. This system was still working in Dundas's time, who says that the opening of the main ditch was performed with the sacrifice of a sheep at the mouth of the ditch." Besides agriculture, the Il-Tiamus fish and hunt, using the bow, and spears of bush and Turkana types.

It is possible that the fishing group called Il-Molo who live on the east shore of Lake Rudolf is to be classed as Il-Oikop." They subsist on a diet of fish alone which, when Teleki and von Höhnel were there in 1888, had produced no ill-effects, but it seems now to have resulted in considerable physical degeneration, and in the appearance of rickets in all members of the group. There seems to be a good deal of Galla blood in them.

The Il-Arusa around Mount Mera are a large tribe of agricultural Masai, originally of Rendile stock, but now accepted by the pastoral Masai as worthy of recognition as a group which can pay and receive cattle for compensation in cases of homicide. The Nangaya in Southern Masailand are also to be classed as agricultural Masai."

SOCIAL ORGANIZATION AND POLITICAL STRUCTURE

Age-Class Organization

Life Cycle

From birth to circumcision a male is a boy, *el-aiyiok*. At circumcision[a] he enters an age-set and becomes a warrior, *el-murani*,[b] one who is circumcised,[c] and may associate with uncircumcised girls. At the *el-poloti* ceremony he becomes an elder, *el-moruo*. Warriors may marry when they become senior warriors. After the *el-poloti* the newly made elders attend to their family concerns, and get wives

[a] S. H. Thomson, *[illegible]*, VI, pp. 99-99.
[b] J. Lyons and V. G. Fuchs, "The Il-Molo," *[illegible]*, 1947, LXVIII, p. 107; von Höhnel, II, pp. 196-99.
[c] The people known as Wa-Kore in northern Tanganyika are not Masai, but people of Bantu stock who have imitated them.
[d] There is some uncertainty as to the age at which boys are circumcised. Hollis gives the limits as 10-17 years; Fuchs-Lyons gives the lower limit as 16 or 17.

30 /[45 cont.]/

piece of slaughtered livestock. She then generously distributes milk and meat and thus acquires the position of benefactress.

The arms and legs of a beauty, except for the thighs, are stuck into a more or less complete armor of tubes of iron wire, which often leave only the knee and elbow free, while strong power women this adornment distils to a few coils. These tubes are called as ngolgol = iron wire, and are differentiated according to their location as an ngolgol ni kwalgwanh for the upper arm, as ngolgol ni ngdlo on the lower arm, as ngolgol ni ewenher = what is worn on the lower leg (below the knee). This ornament, like the neck spiral (as ngolgol = wire), /[46]/ is wound directly onto the body part in question and can therefore not be taken off, but only unwound again, which usually does not occur until death. The weight of the ornamentation seriously impairs the nobility of the women and not infrequently gives them a waddling gait.

• [47] Warriors in dance ornamentation wear around their hips a leather strap embroidered with small beads (ndg gne ne'kelh= ndg gne = my strap, ne kelh = the hip). Little girls also wear a [48] like-worked strap; it does bear a row of small chains in front on a fig leaf and is called as dwé (pl. as dwdi). Older girls and women wear around their hips an inch-wide belt likewise stitched with beads (Fig. 37), which holds the leather apron together. Boys [49] and younger men often wear below the knee and above the calf a ring made out of white goat's hide, with an end five centimeters long and one centimeter wide hanging down in front and in back (Fig. 38), and around each ankle a small bell (as dadi, pl. /[Figs. 39-41 appear here/ dadidlo [Fig. 39]) tied on with a little strap, which, by its widely audible rattle in the silent savyye, is supposed to frighten off predatory animals lying in the grass. Finally with [50] the war and dance ornamentation belong the long-haired black and white strips of skin (s nalnga, a nalngan) that the warriors tie around their ankles and that are made out of the skin of the white-tailed colobus (Colobus caudatus).